

ZIONS ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Published Monthly by the Church of Christ

"Entered as Second-Class Matter June 8, 1928, at the Post Office at Port Huron, Mich., under the Act of March 3, 1879"

VOLUME 5

PORT HURON, MICHIGAN, DECEMBER, 1928

NUMBER 12

ONE HUNDRED PER CENT CHURCH OF CHRIST MEMBERS: WHO ARE?

During the last few years, we have often heard the expression, "I am 100% a Church of Christ Member." That is a high claim to make, (but none too high), and a high standard to have in view, but we sometimes fear that all who profess it, do not possess it.

What is it to be a 100% a Church of Christ Member? It is to be fully in accord with the faith and practice of the Church of Christ, having no reservations whatever. The General Conference is the highest authority in the Church. It declares the faith, practice and policy of the Church of Christ. No minister, or member, should be found going or teaching contrary to the acts of any General Conference. If we have private opinions contrary to the enactments of our General Conferences, we are not in harmony with this Church as declared by its highest tribunal; and if we teach and preach contrary to the belief of the Church, as set forth by our General Conferences, we are disloyal to the Church. Each officer, and each appointment should be recognized in their places. To disregard either, constitutes rebellion against the Church of Christ.

We have heard of members in some local congregations of the Church, who are withholding their tithes and offerings from the General Bishop for some fancied prejudicial reasons of their own. But indeed we have never heard a word against our Bishop that is founded on fact. He is an honest, humble, conscientious God-fearing man, that can be trusted under any and all circumstances. Any member, or any local congregation withholding means from the Bishop which they know should go into the General Church Treasury, for the good of the general work, are not for the Church of Christ, but are against it, and working against it. If one member, or one congregation, has the right to so withhold their means, then so has every other member, or every other congregation, the same right. And if all did this, where would be the General Church work? How would our missionaries' families be provided for?

Now that we are in a Church believing in local self-government of congregational rights, we would be very careful not to put ourselves, as congregations or members, in opposition to General Conference, or the General Church. Local self-government does not permit us to do this.

The Editor may have believed that some legislation at our recent conference was not for the

best, but since Conference has spoken, we must be guided by its actions. Otherwise we have no business in the Church of Christ. We hold ourselves in accord with the voice of the body, although that voice may have been contrary to our own vote. We can not become a law unto ourselves and still remain a part of the body of Christ. We could not, and dare not work against anything that was done there. The Editor is only one, but the will of the Conference represents many—even the entire body. We must not work against the will of the body. If we did we could not, with good grace, come into the next General Conference posing as a loyal representative, and work for legislative reforms. But if we live and work in harmony with the acts of the preceding Conferences, we can then come into future General Conferences and vote with good clear consciences.

To be 100% Church of Christ members, we must not have "hobbies" or personal ideas in opposition to the belief of the General Church which we seek to air and advocate at every opportunity. There are some few apparently prosperous congregations whom we are informed are withholding all support from the General Church on account of some whims of their own, and these congregations must soon line up with the Church in General, or may soon awaken to a realization that they are not of the Church of Christ at all, but are left on the outside.

Some have been silenced for persistent preaching against apostles in the Church, and opposing the law of tithing. Well, they were opposing the belief of the Church of Christ, and it is certain that we can not permit men to hold authority to preach, who are preaching directly against the Church.

Now where are we standing? With the Church of Christ and the acts of her General Conferences, or in opposition to them? Which is it? If to the latter, then we are drifting from a sure anchorage, and whither we shall drift, or where we shall be wrecked is a serious question.

H. E. Moler.

EDITORIAL ITEMS

On Saturday, November 3, occurred a very historic meeting of the Committee on Temple Plans, Brethren Otto Fetting, Walter L. Gates, and Thomas B. Nerrin, with four other members of the Quorum of Twelve, viz.: Clarence L. Wheaton, Thomas J. Sheldon, Elmer E. Long, and H. E.

Moler, making six members of the Quorum that were together at that time, assembled upon the historic Temple Lot. The meeting was purely informal in character. Brother Fetting laid before the Brethren the plans for the basement of the Temple, which bore evidence of solid indestructible building, that appealed to the brethren, and received their commendation.

A surveyor was employed to locate the boundary lines of The Temple Lot, which was done so accurately that the surveyor planted his stakes in the very spot stakes had been driven many years before; this was evidenced by digging out the rotten points of stakes at different places. Indestructible markers of concrete set in post holes were set up by the brethren. Not only concrete, but an iron pipe was set in the center of each piece of concrete, so that the boundary lines are now permanently marked.

After this the site of the Temple was located in the center of the lot. While the building will be large, 90 x 180 feet, there will be plenty of room on all sides of the building sufficient to properly set off the scene. The scene is set, and only the coming of 1929 is awaited to begin the work of excavating. The day was spent pleasantly by the brethren in conversation together in regard to the great task that awaits us all. The Editor returned home feeling that the trip had been worth while.

Under the Pastoral care of Bishop A. O. Frisbie, the Church at Independence seems to be going quietly and steadily along. Bishop Frisbie stands high in the estimation of those who have known him a long time, and they seem to have unbounded confidence in him. He has that humility and kindly bearing that qualifies him as a local leader of the people. Their experience with new and untried leaders seemed to have satisfied our people there, that it is better to stand by the old and tried, after all.

This issue closes Volume No. 5 of ZION'S ADVOCATE. We hope we shall have pleased our Subscribers, for we are all interested in our Church Paper being a great success. True we make mistakes (otherwise we would not be mortal), but we are sure that both the Manager and Editor desire to give to you the best we can produce. We have to thank our many contributors for their loyal support. We still have some good articles in reservation that have been crowded back until the present.

Ere Number 1 of Volume 6 is issued, we will have passed through the holiday season. Christmas, with all of its joys and festivities will have passed. May we not forget Him whose birth we celebrate at this time, considering what wonderful love the Father and the Son had for the world in consenting to this great sacrifice for us.

Soon we will be entering upon the duties and responsibilities of 1929. Great events are ahead of us, and the passing of 1929 and 1930 will, no doubt, reveal some wonderful things.

May we again kindly suggest to our contribu-

tors to cultivate the practice of writing short pointed articles. In that way we can hear from more, and the ADVOCATE will be made more interesting.

EXTRACTS FROM LETTERS

Elder J. H. Camp writes from Strafford, Mo., Route No. 2, under date fo November 1, and says:

He is locating on a 40 acre farm, timber land, 13 miles east of Springfield, between highways 65 and 66, and on the main road between Strafford and Fair Grove, Mo. The land has plenty of water (five springs) and tillable land to accommodate several families. And also electric service for light and power, as the power line runs across the land. He says he did not get as much land as he wanted, but probably enough to start on. It has been his object for a long time to gather a colony of people, especially the ministry, and put in operation, so far as possible "All things common."

He says: "Many of the ministry, including myself should be in the field at active work several months each year, but at present can not do so, as the Church can not take care of the families, and we can not spare one hour from the family care. I believe, however, that by pooling our interests and working in unison five or ten families can live on forty acres by proper methods, and by the men going out a few at a time, always leaving some home to bear the heavy burdens. The women and children can take care of gardening, poultry, cows and hogs, and be better off than scattered in poverty, as many of us have and will be * * * * I am looking chiefly to the ministry first. Come and join us."

Sister A. M. Harvey, writes, under date of October 18, from West Asheville, N. C., stating that she is now living there, and her address is 191 Sulphur Spring Road. She is very anxious that something for the gospel be done in that part. She is desirous that Brother Efird be sent there, as she understands that he was thinking of coming to North Carolina, and that he has relatives there.

FOR SALE AT OFFICE OF ZION'S ADVOCATE

- Book of Commandments, Leather cover.....\$1.25
- Book of Commandments, Paper covers..... .40
- Changing of the Revelations, by Daniel MacGregor10
- Reply to Bishop Clark's Attack on Daniel MacGregor, by C. E. Bozarth..... .10
- This pamphlet contains valuable historical data regarding the rise of the Reorganization
- Correct account of the Murders of Joseph and Hyrum Smith, by W. M. Daniels, an eye witness15
- An Address to all Believers in Christ by David Whitmer *..... .50
- Why a First Presidency, by Willard J. Smith .10
- Revelation on the Building of the Temple through Otto Fetting, per 100..... 1.00

ZION'S ADVOCATE

Official Publication of The Church of Christ
Headquarters on Temple Lot, at Independence, Missouri
Published Monthly at Port Huron, Michigan

BOARD OF PUBLICATION

Arthur H. Smith, B. C. Flint, Clifford Spillsbury, Willard J. Smith and A. O. Frisbey.

EDITOR: H. E. Moler, 400 E. Fourth St., Holden, Missouri.

Address all matter intended for publication to the Editor.
BUSINESS MANAGER: Otto Fetting, Box 212, Port Huron, Michigan.

Address all subscription orders and send all monies to the Business Manager.

Subscription Rates: One Year, \$1.00; Six Months, 50 Cents.
Canadian Rates: One Year, \$1.00; Six Months, 50 Cents.

VOL. 5 DECEMBER, 1928 No. 12

ORIGINAL ARTICLES

Articles under this head do not necessarily receive the endorsement of either the Editor or the Board of Publication. Writers are responsible for their own views.

REPLY TO CURTIS (Continued)

By C. E. Bozarth

Book of Commandments a Problem

Mr. Lambert, in his preface to "Our Beliefs Defended" by J. F. Curtis, makes the following very fitting remark, "It is not a new thing to consider the Book of Commandments, though it was given its proper position at the time when it could be most efficiently done, the years immediately following the attempt at publication. It is no novel procedure to place the Book of Doctrine and Covenants on trial; that has been done by both non-believer and believer in the restoration movement for many years."

Indeed, Mr. Lambert, the controversy is as old as the Doctrine and Covenants. That venerable witness to the Book of Mormon, David Whitmer, tells us that it started very early. He says, "I want to tell the brethren that when the book of Doctrine and Covenants was published and presented to the church assembly in Kirtland, O., in Aug. 1835, as recorded in the old church papers; a very few of the brethren then knew about most of the important changes that had been put in the Book of Doctrine and Covenants. In time it was generally found out, and the result was that some of the members left the church on account of it." Address, P. 61. The fact that the Book of Commandments had "its proper place" is the obstacle that, through the years, has so persistently confronted the Doctrine and Covenants.

Stalwarts of the Reorganization have recoiled from the shuddering consciousness that human hands, in an effort to give oracular semblance to later changes in church doctrine and polity, have tampered with the original revelations and try to throw back the Doctrine and Covenants into the historical setting of the Book of Commandments. G. T. Griffith, in his "Instructor," a hand book for the ministry, page 213, under the heading "Memorable Events in the History of the Church" lists an event as follows, "1832-May 1. At a council held at Independence, it was decided to publish the Doctrine and Covenants." By reference to history mentioning the event of this date

it will be seen that the council referred to had the Book of Commandments under consideration and not the Doctrine and Covenants. See Times and Seasons, Vol. 5, page 625. We shall quote the reference shortly.

Mr. Curtis has a great deal to say about the difference between the Book of Commandments and the Doctrine and Covenants explaining just how, when, and by whom the changes were made but historically, with the Reorganization, the Book of Commandments is yet a problem.

On page 587, Vol. 1 of their Church History, we read, "The point as to which is the more reliable wherein they differ, has been a subject of much discussion. We are not able to account for how the difference occurred, * * * *."

Its Proper Place

Of a conference action of the church, at Hiram, O., Nov. 1831, history says, "It was decided by the conference that Joseph Smith should arrange and get in readiness the revelations and that Oliver Cowdery should carry them to Independence, Mo., where W. W. Phelps had gone with the printing office and have them published."—Reorg. C. Hist. Vol. 1, p. 225. Of the action determining the publication of the first edition, Joseph says, "Our council was continued on the first of May (1832) when it was ordered that 3,000 copies of the Book of Commandments be printed the first edition." Ibid p. 249, also Times and Seasons, Vol. 5, p. 625.

The Lord also had a directing voice in the matter of this publication. In the revelation which He gave as its preface, addressed to the inhabitants of the earth, He says, "Behold this is mine authority and the authority of My servants, and my Preface unto the Book of My Commandments, **Which I have given them to publish** unto you, O inhabitants of the earth,—Wherefore fear and tremble, O ye people for what I the Lord have declared, in them, shall be fulfilled * * * *Behold I am God and have spoken it; these Commandments are of Me. * * * * Search these commandments for they are true and faithful."—Preface to B. of C. This preface was later plagiarized by the Doctrine and Covenants committee as Section 1, but was given by the Lord, through revelation, as a preface to the Book of Commandments.

Mr. Curtis would have the Lord a little hasty in stating that the revelations in the Book of Commandments were "true and faithful." But perhaps the Lord did not know that the devil, through Wm. E. McLellan, was going to trap him in the statement? Mr. Curtis would have us think that McLellan changed the Mss. before the Book of Commandments was printed. See Beliefs Defended, pp. 24-29. History does not, in any way, connect McLellan with the publication of the Book of Commandments. And had you ever thought, Mr. Curtis, that McLellan's own statement about the matter might be something like an objection of his to which you refer on page 35 as being "thirty-five years after;" a little ancient? The Book of Commandments had been

published thirty-nine years before he spoke of changes in the Mss. but then, thirty-nine years is beyond the lawful age, "thirty-eight years," when even McLellin's statement had aged into veracity when you needed his testimony in proving your presidency theory. See Beliefs Defended, p. 103.

This man's relatives, if he has any living, will be in an eternal quandary to know whether you meant to compliment his memory or to slip the marker from his grave. At one time you quote his statements as apostolic testimony, at another time you "suspicion" him of changing the revelations and see "proof of the fact that the man's heart was not right." You would have him, at one time, speaking the truth against the Book of Commandments, and at another, lying against the Doctrine and Covenants; at one time, the instrument of the Devil, and at another, the defender of a First Presidency. See pages 7, 13, 14-29, 31, 35, 103. Beliefs Defended.

The "Leading Elders of the Church" declared their confidence in the Book of Commandments "to the people and constituted authorities of this nation and to the ends of the earth" in an Appeal issued in July, 1834, just a few days before the Doctrine and Covenants, cradled in the arms of new church government and under the auspices of a new order of ministry, made its chimerical claims in spectacular debut upon the ecclesiastical stage. This "Appeal" asked redress for wrongs inflicted by the hand of the infuriated Missourians who, a short time before, had destroyed the printing press upon which the Book of Commandments was printed, and now threatened to drive the church from the county. In that Appeal reference is made to the Book of Commandments as follows: "It will be seen by reference to the Book of Commandments, page one hundred and thirty-five, that the Lord has said to the church and we mean to live by His Word 'Let no man break the laws of the land, for he that keeps the laws of God hath no need to break the laws of the land.' * * * But if **ANY MAN** will take the pains to read the one hundred and fifty-third page of the Book of Commandments, he will find it there said, 'Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none other inheritance for you.'"—Reorg. C. H. Vol. 1, pp. 509-10. The Appeal in full covers pages 505 to 515.

Since this Appeal was sanctioned by the leading men of the church, including Joseph Smith, and is recommended to the general public by the historian of the Reorganization for "its adherence to the principles of truth" (p. 505) it would be well for us to get the full significance of the declaration which we have quoted; "if any man will take the pains to read the 153rd page of the Book of Commandments, etc." Then the truth of the matter is that the Book of Commandments was a finished product within the reach of "any man" and was used as a standard of authority. With this statement of history a matter of record,

the present position of Mr. Curtis presents the leading men of the incipient church as treacherous connivers trying to fool intelligent people. He tells us that the Book of Commandments was never rated as authentic and that a mob wrecked the printing plant while the book was in process of publication, and would have us believe that only through the composure and heroism of a printer lad a relic of the work was wrested from the havoc and horrors of mobocracy. However, the flippancy of such persiflage is appallingly revealed by a casual reading of the Appeal. It twice mentions the destruction of the printing press before citing the world to the Book of Commandments. See Reorg. C. H., Vol. 1, pp. 507, 509. So then, the church authorities knew that the printing press was destroyed and they also knew that the Book of Commandments was off the press and in circulation, accessible to **any man**. And any man may go to the New York City Public Library, where there is one now bearing "no marks of previous ownership," and read it today. See librarian's letter of Nov. 30, 1911 in Zion's Advocate, July, 1925.

On February 12, 1834, five months before the church issued the Appeal at Independence, a church council sat to hear the charges lodged against one of the missionaries, Elder Rich, "For selling the revelations at extortionate price while he was journeying East with Father Lyons." According to the record of the case "Bro. Rich confessed and the council forgave him."—Times and Seasons, Vol. 6, p. 992. The Doctrine and Covenants was published in 1835 and was, therefore, not in existence in 1834.

David Whitmer, is then, consistent with the record of events when he says of the Book of Commandments: "These books were finished **complete** and bound in paper cover. I tell you I was in Jackson county at the time and know what I am saying. I am an eye-witness to these facts and there are other witnesses yet living. I received my Book of Commandments **complete before the press was destroyed by the mob** as did many other brethren. You have the Book of Commandments before you, there are only 160 pages in it. You have it all."—Address No. 1, p. 5. Joseph Smith suggested the paper binding. See Reorg. History, Vol. 1, p. 299.

Destitute of facts with which to refute this statement of David Whitmer and not daring to charge him with falsehood, Mr. Curtis' heart swells with charity and he bounteously bestows it upon this venerable witness to the Book of Mormon. Mr. Curtis says, "The statement of David Whitmer here referred to was made when he was eighty-two years of age, when he was in his dotage, and when endeavoring to relate things that had occurred over fifty years previous to the time when he made the statement. It is only charitable to say that his memory was at fault."—Beliefs Defended, p. 45-46. The Harmony of David Whitmer's statement with the events of history strips his critics of the tones of charity and leaves the

criticism 'as sounding brass, or a tinkling cymbal.' Such charity as this would discredit the revelations of St. John, for that friend of Jesus was an extremely old man when he wrote his book. Senility has never been urged as an objection against the occupancy of the First Presidency of the Reorganized Church though Joseph Smith III. so occupied until the last, certainly an aged man. Of this "good and gray prophet" it is said, "He grew old gracefully." But with the Curtis brand of charity it might be said, "he was old and blind." Shame on such tactics!

Mr. Curtis' remark in psycho-analytic judgment upon David Whitmer's memory in reference to the Book of Commandments is unsustained by the facts in the case, and at the most, can only be taken as an effort to make the best of an unfavorable circumstance. Latter Day Saints, of all the factions, justly point with complacent pride to his dying testimony to the truthfulness of the Book of Mormon. The consistency and constancy of that testimony, given as it was at the close of a full and eventful life, in which experience ripened judgment, trials strengthened faith, mistreatment developed kindness and truth begat hope, is especially exhilarating to all who are weary of changed church government, changed revelations, changed doctrine and changed law as that testimony cannot be said to comprehend such things as they abound in the Doctrine and Covenants. The secret of David Whitmer's continued faith in the Book of Mormon, we think, may be largely accounted for by the knowledge which he had that the church was, at its establishment, in harmony with that book; and the revelations as first given, in agreement with the doctrines as therein contained. And it is not to be supposed that an event so important as the first publication of those revelations, connected as it was with no mob violence which drove the church from Independence, should be so lightly noted by him as to have been soon forgotten. He had warned the brethren that if the revelations were then published and found their way into the hands of the world that "the people would come upon them and tear down the printing press, and the church would be driven out of Jackson county."—Address (reprint) p. 68. When that very thing happened do you think that he could have forgotten it even in a hundred years?

John Whitmer an Expediency Witness

In supporting the Doctrine and Covenants rendition of Sec. 42, Mr. Curtis presents John Whitmer in the following testimonial way; "John Whitmer, the church historian, in his history of the church, written at the time, records the first nineteen paragraphs of Doctrine and Covenants, Section 42, and it agrees with the Doctrine and Covenants. As John Whitmer's history agrees with the nineteen paragraphs as found in the Doctrine and Covenants, it adds another strong proof supporting the Doctrine and Covenants, and corroborates the testimony of Oliver Cowdery that the Doctrine and Covenants was published from the original." Beliefs Defended, pp. 52, 53. If

the use of the name "Doctrine and Covenants" carried any weight we would say that that was certainly a strong argument. That word never before has been used so frequently in as few lines.

The revelation referred to was given Feb., 1831. John Whitmer was not appointed historian of the church until March 8, 1831, therefore did not write the revelation "at the time." Just when he inserted it in his history is not known. However, one thing is certain; that it was not "written" at the time" in the form in which it appears in the Doctrine and Covenants. For this there is abundant proof.

John Whitmer's history was not in its present form until after the revelations were changed and published in the Doctrine and Covenants as the following entries will show; "In those days the Lord blessed His disciples greatly * * * * the word of the Lord came to the seer as follows: published in the edition of the book of Doctrine and Covenants published at Kirtland, Ohio, 1835, page 128 insert the revelation."—Richard J. Lambert edition, 1918, page 23. The same sort of reference is found on pages 25, 28, 31, 32.

The fact that the revelation of Feb., 1831 (D. & C. 42) was first published in The Evening and the Morning Star at Independence, July, 1832, which rendition differs greatly from the Doctrine and Covenants rendition together with the fact that John Whitmer followed the latter version of the revelations is strong proof that the same procedure was followed with reference to the revelation of Feb., 1831. Then why wouldn't the Whitmer history agree with the Doctrine and Covenants? Mr. Curtis has proved nothing by this witness.

It is peculiar under what circumstances a witness can qualify. Hemen C. Smith in his True Succession, in an argument in which Mr. B. H. Roberts call John Whitmer's history to testify for his cause, discounts Whitmer's history in the following words, "If Mr. Roberts has had an opportunity of perusing the copy of this history, he certainly knows that Mr. Whitmer is not an accurate historian." Page 213. But when Mr. Curtis needs his testimony it is "John Whitmer, the church historian." Truly an expediency witness.

Whatever connection John Whitmer had with the Doctrine and Covenants, we are pleased to inform our readers that he repented of the same. David, his brother, writes as follows, "Thank God I can say that Brother John and Brother Oliver came out of their errors, repented of them, and died believing as I do today. I stand today just where I and the others stood in the early days of the church, when the Bible and the Book of Mormon were the rule and guide to our faith."—Saints Herald, page 93, 1887.

Bogus Evidence

Before leaving the subject of the Book of Commandments we wish to examine an exhibit which Mr. Curtis offers in evidence in an effort to encourage a belief that this book was never com-

service. But again Monday morning the clouds hung low and the rain was pouring down and it is still raining. Was this accidental? Have all the blessings that have opened up the way since we came into the Church of Christ been accidental? Is it an accident that I am in Wales as a missionary for the Church of Christ today? No, I came here through Divine aid, and God has been with us on land and sea. The way has been opened up as we moved on in faith, and now the Lord is able to remove mountains for His cause, and this beautiful sunshiny day in the midst of weeks and weeks of wind, rain and hail, results from the intervention of Almighty God for the welfare of His cause in Wales.

At the conference three services were arranged for the entire attendance and a priesthood meeting thrown in between. An address by the apostle missionary in the morning, a prayer service at 3 p. m., a priesthood meeting at 4:30 and preaching by the missionary at 6 o'clock in the evening.

We commenced the morning address with the hall about half filled, largely with those from Gilfach Gosh but the constant stream of those from other parts interrupted this service from the beginning, but that only added to the pleasure of all present and to the zeal of the speaker and many congratulations from the "strangers" followed this service, and after a formal introduction to all we were no longer a stranger. Dinner was served in special dining rooms and at 2:30 the prayer meeting was called to order by Elder Grouch and for an hour and a half we enjoyed one of the finest prayer services, perhaps, that we have ever attended. The blessed part of it all was the oneness of spirit and the love shed abroad in the hearts of all present.

At the priesthood meeting there were seventeen present, including 7 elders, 5 priests, 4 teachers, and one deacon, besides the apostle missionary. I was placed in charge of this meeting and after a "short" address opportunity was given for questions and a number were asked and answered to the satisfaction of all present.

At the evening service I was again the speaker. The hall was literally packed. And such liberty as I have preaching to the Welch people! I have never felt such a spiritual response as comes from these Welsh saints. This was said to be the largest gathering of the saints in this district for years if not in the life of the Reorganization and they are the cream of that church.

All of the members of the priesthood attending this conference have since transferred except one Elder, one Priest, and perhaps one other of the lesser priesthood, and all have stated their intention of doing so as soon as we can visit their localities for meetings.

By actual count there were eighty-three adults in attendance at the conference. These consisted of the cream of all who have accepted the angel's message to Joseph Smith in Wales. We now have

all of the influential priesthood with us. The former district officers and the trustees of the only L. D. S. church property in Wales are now members of the Church of Christ. (Something about this property and the trickery from the S. D. C. yesites will be furnished later.) This "conference" which was carried on without any "business" except the business of delivering our message to hungry souls, was one of the finest meetings that I have ever attended. There was not a jar and the Spirit of God reigned in the hearts of all present. The singing, the prayers, and the testimonials were of the highest order.

The spirit of the conference and the sentiment of all present was well expressed by an old time saint of sterling quality, Sister Thomas, of Llanelly, who, when the evening service was over and we were ready to leave, lingered with the crowd saying that she did not want to part with them for the old time Spirit had returned to cheer her heart and fill her soul with joy. But reluctantly the saints bid each other goodby, and twenty-seven of us were again in the bus and on our way back to Gilfach Gosh. And as we were driven over hills and valleys, through towns and cities, the spirit of song reigned in the hearts of all and the hymns of Israel were more beautifully sung than on the incoming trip. The harmony was so perfect at times that I felt that the voices of angels were mingled with ours and our joy was full. As we slowly wound our way through towns and villages the singing continued and traffic officers stepped to one side and listened and crowds stood in groups and watched our bus as we passed by.

While many of the Welsh people are poor in this world's goods they are rich in spirit, and they are ready to sacrifice for the good of the church—dividing their last crust and giving their last penny to support the work and aid the missionary.

Moreover, our message reaches their hearts. And herein lies the secret of their telling protest against the crass materialism of the present regime of the Reorganization. To them materialism killeth, but the Spirit giveth life, and our message brings a response from their kindred souls. Be it remembered that it was in Wales that the early messengers of the Restored Gospel were most successful and the church drew from here her greatest support.

I expect to remain in Wales for the greater part of my stay until the General Conference. Making but a short missionary trip up to England before returning. Ultimately we expect to invade England with the Welsh legions—that is, if I am returned to this mission.

Give my love to all of the saints and to your own family.

Very sincerely your brother and friend,
Samuel Wood.

NOTICE OF OFFICIAL SILENCE

This is to Notify all the members of the Church of Christ, that J. N. York, and George Summerfield, are placed under silence for teaching contrary to the belief of the Church of Christ.

M. M. Case, Pastor.

I hereby approve and confirm the above official silence. This notice is published so that none of our people need be imposed upon by either of the above named brethren.

H. E. Moler, of the Quorum of Twelve, and in charge of Missouri.

October 10th, 1928.

The above notice was sent in by the editor, and should have appeared in the November issue, but for some reason was left out.

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A valuable and helpful course by correspondence, designed to bring students up to a high degree of knowledge of God's most wonderful book.

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Lessons will be standard to all, but students can take as much time as they wish and stop when they choose. Older ones long out of school need not fear that the work of correspondence will be too much of a labor for them, as the work for them can be made simpler and easily within their limitations.

The services of your instructor, like that of all the ministry, will be free—the only expense being for postage, and possibly for stationery.

Write early for application blank and any desired information.

Philip A. Ely,
2902 McKoon Avenue.

WHISPERING ASSURANCE

By A. A. Yates

3-5

There's a whispering that continues,
Urgingly at times intent,
As a gracious invitation
From a land of beauty sent.
I can catch it only faintly,
Floating on the breeze to me,
"Make thy life more pure and saintly
Clearer will thy vision be."

O, I would that every mortal
May of doubting thought repent,
With an ear inclined to listen,
Believing to the full extent?
That a messenger is speaking,
In a voice that's small and still,
To every weary soul who's seeking,
And will do the Master's will.

There's a joy and beauty somewhere,
It has come so plain and clear,
When at play in early childhood,
Sweely whispered in my ear.
I have heard it in my roaming,
O'er the prairie wide and high,
In the evening at the gloaming,
Where the quiet waters lie.

I have listened in the city,
Mid commercial rush and din,
Where our fellow-creatures mingle,
In confusion strife and sin.
Some are seeking only pleasure,
Others just content to live,
To support a luxurious leisure,
Those who neither toil nor give.

When temptation bids me waver,
And danger unseen beckons me,
Then the gentle warning—listen!
Satan whispers—bid him flee.
Strive to enter through the portals,
Of the City fair and bright;
For you'll surely reach it safely,
If your guide be truth and light.

SHALL WE BUILD THE TEMPLE?

By Apostle B. C. Flint

Doubtless it would naturally be supposed that the query: Shall we build the temple? would be regarded as ridiculous if addressed to believers in the Latter Day Evangel, were it not for the fact that now, as in every other age when God has directly directed the progress of His work there are those who will arise and object and question the wisdom or the need of such work, and this objection is not always confined to our opponents on the outside but even among ourselves we find some disposed to lend their support to the effort thus to thwart the express commands of God. As one of those "set in the church" as spiritual shepherds, and having recently been called upon to defend quite extensively the position of the church on this important question, we feel that we should furnish the readers of the Advocate with some of the abundance of affirmative scriptural evidence in support of, and precedent for, our program, under the command of God, to build a temple. Objection is made that a temple should form no part of our program of preaching the gospel for the last time in preparing a people for the coming of Christ. Our work being spiritual in character, and a temple being material, the time and means that would be expended in its construction are so unwarrant-

ed drain upon our resources as a purely gospel preaching body. That the temple referred to in scripture was purely Mosaic in character, was for the offering of burnt offerings ONLY and its object and mission was fulfilled with the crucifixion of Christ. That Christ never used the temple in a gospel sense, but did his missionary work from the seaside, the mountain top, his commands concerning respect for the temple at Jerusalem, as found in Matthew, Mark, and Luke was because he was himself under the Mosaic law until his death on the cross, and that following his ascension the temple was no longer recognized by his disciples. These objections are sustained by reference to the following scriptural statements, Solomon's statement in 2 Chron. 2:6; 7:12, where the purpose of the temple is given as being for burnt offerings, Paul's sermon to the Greeks at Athens where he says: "The Lord of Heaven and earth dwelleth not in temples made with hands, etc."; also John's statement in Revelations 21:22, "And I saw no temple therein; for the Lord God Almighty and the lamb are the temple of it." Since these form the basis of the opposition and we are not writing a controversial article, we will pass them by with the simple observation that these objections, in the root, are common to every age when God has had a special work to do, for instance: Noah was a preacher of righteousness, i. e., the gospel, and in connection with that work God told him to build an ark because of the flood that was coming upon the earth. Had he been given to the kind of reasoning indulged in by our modern critics, he would have built up THE CHURCH to escape a flood of sin, etc. To build a literal ark certainly took time and money and so detracted from his missionary activities. However Noah being a faithful servant of God took Him at His word and built the ark as he was commanded to do. We are thankful to God that he did, and feel to add that we should be equally faithful to the command to build the temple now. In the time of Cyrus when the Jews were commanded to return to Jerusalem and rebuild the city AND THE TEMPLE, Nehemiah and Ezra tells us about the efforts of Sanballat and others to hinder that work, and Nehemiah tells us that he even had to arm the laborers that the work might go on. I fear we have some modern Sanballats. Shall we heed their cry, and desist from our work? Nay verily!

In the beginning of our examination of the scriptural evidence in support of temple service, let me affirm that the notion that all law, all command given to Moses and the prophets were temporal and prophetic of Christ hence were fulfilled by his death is erroneous, and that much of what was given there was spiritual and gospel and was not intended to be fulfilled in the death of Christ, in proof of which I cite you to Paul's clear declaration in 1 Cor. 10:2-5, "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them and that rock was Christ." Also Paul, though an apostle to the

Gentiles, says this: "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will." Acts 18:21. That this feast was the feast of Pentecost is evident by his statement in Acts 20:16, "For Paul was determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him to be at Jerusalem the day of Pentecost." Remember this is the same Paul that so elaborately analyzes the two covenants in his letters to the Hebrews and the Galatians, and all of his gospel work was subsequent to the sacrifice of Christ on the cross. However, let us begin our examination with the life work of Christ and see if His teachings contain anything that would do violence to our position. Matt. 21, tells us about Christ's triumphant entry into Jerusalem and his entry into the temple, where he casts out the money changers, etc. He calls it "My house," "My Father's house," "A house of prayer," (Not a house of burnt offerings alone) Luke 19:47, says he taught daily in the temple. What did He teach there? What did He do there? Matt. 21, says the, "blind and the lame came to Him in the temple and He healed them." Verse 25, he is asking the chief priests and elders, questions relative to baptism, and the entire remainder of the chapter is a wonderful gospel sermon, and ALL IN THE TEMPLE. No burnt offering there nor anything else of a Mosaic (?) character. Mark's account says that he would not suffer any man to carry anything through the temple, because: "Is it not written, My house shall be called OF ALL NATIONS the house of prayer?" (Emphasis mine) This destroys the claim for exclusive Mosaic service. A careful study reveals the fact that the ONLY part of the temple service fulfilled by Christ was that of the High Priest going yearly into the Holy of Holies and offering sacrifices in type of the death of Christ. When Christ gave up the ghost on the cross the veil of the temple was rent in twain. The last High Priest had been in there and offered a sacrifice once for all. See Hebrews third, fourth, fifth, sixth, seventh and eighth chapters, hence we find Paul going boldly into the "Holy Place" and as a result got into trouble with the devout Jews. Acts 21:26-29.

Following this thought we find Christ commanding on this wise after His resurrection in Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Then follows His command to tarry at Jerusalem until they are endowed with power from on high. Why tarry at Jerusalem? Because it was the headquarters of the church and the temple, the "House of God" was there. Proof; the 52nd and 53rd verses, they returned to Jerusalem with great joy, and were CONTINUALLY IN THE TEMPLE praising and blessing God. All of this AFTER the crucifixion of Christ. Further let us follow the disciples of Christ and their concept of temple service. Acts 1 and 2 records some of their work at Jerusalem in keeping with the command of Christ to tarry there. It WAS the headquarters

of the church. It was from there they and their message went, even after the Apostle Paul was numbered among the apostles, as we shall see. Further the temple WAS the seat of government. It was the place where they, "all came together," as already shown from Luke's account and as we shall further show as we proceed. Now they were all "together in one place," "in a room," "in a house," and cloven tongues of fire rested upon them and the wonders of the Pentecostal outpouring was upon them, to the wonder of the devout men out of every nation who were gathered there. Now we are going to boldly assert that, "the room," "in the house," where they were sitting WAS the temple, and challenge its refutation. Where they were wont to come together and be in "one place?" As I have already shown from Luke 24 it was the temple. Furthermore, Christ said His Father's house was known among ALL NATIONS as a house of prayer and here we find them gathered together, in further proof, after Peter's wonderful sermon of explanation we find this in the 46th verse; "And they continued daily with one accord **in the temple**, * * * Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." The first verse of the 3rd chapter tells us that Peter and John went up to the temple at the hour of prayer, here they found the lame man at a beautiful gate, here they continue, as recorded, in all of the 3rd and 4th chapters in preaching the gospel of Christ. Not a word said of their engaging in Mosaic rites, or of burnt offerings, here they got into trouble, and for preaching Christ they were cast into prison, and in the 5th chapter which records that fact we find the angel of the Lord opening the prison doors, but notice in the 20th verse of this chapter, what the angel of the Lord commands them to do; "Go, stand and speak **in the temple** to the people all the words of this life." Now we could follow this line almost indefinitely, but space forbids. Now coming to the work of Paul we find him anxious to return to Jerusalem as already noted. Why return there? He is a valuable missionary to the Gentiles, and doing a wonderful work there. Yet in Acts 21:13, we find him, in the face of decided opposition from his converts who predicted his death at Jerusalem, he says, "What mean ye to weep and break mine heart? For I am ready not be bound only, but also to die **AT JERUSALEM** for the name of the Lord Jesus." Why go to Jerusalem, Paul? Because Paul regards Jerusalem as the **HEADQUARTERS OF THE CHURCH**. All right, when he comes to Jerusalem where do we find him going first? **INTO THE TEMPLE**. Acts 21:26-31 and in Acts 22:17-19, we find him praying in the temple and Christ appears to him in a trance and gives him instruction. That he too, with the other apostles preached the gospel of Christ in the temple is proven by Acts 26:21 where he says, "For these causes the Jews **caught me in the temple**, and went about to kill me."

So much for the place the temple occupied in the church during the time of the early church.

What provision is made for its continuance. In the Holy City in Heaven there is a temple and Christ is there now. See Rev. 14:14-2. John here saw the Son of man sitting on a white cloud and angels coming out of the temple to reap down the earth. Then in the 15th chapter he sees the "temple of the tabernacle of the testimony opened in heaven." Rev. 15:15. Through the remainder of this chapter and the beginning of the next he tells about the temple there, then in the 21st chapter he sees the Holy City the New Jerusalem coming down from God out of Heaven and NOW he sees that the Tabernacle of God is with men, and it is after this time that he says, "I saw no temple therein." A full explanation of this matter of the New Jerusalem is found in the 6th chapter of Ether in the Book of Mormon. That we are living in the time when the New Jerusalem with its temple is to be built up upon this land is proven by the prophecy of Malachi that the "Lord whom ye seek shall suddenly come to His temple," is now, and that the statement, to that effect, to the young Palmyra Seer, is in full accord with scripture, for Christ in teaching the Nephites on this continent in quoting that prophecy of Malachi says that it should not be fulfilled then but was for, "future generations." 3 Nephi 11:29, also see Ezak. 37:26-28. Here the Lord is telling of the time when the "Stick of Joseph and the stick of Judah shall have become one in the Prophet's hand," and he says, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary **in the midst** of them for evermore. My tabernacle also shall be with them; yea, I will be their God and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever." How beautifully this harmonizes with the statement in the 83rd section of the Doctrine and Covenants, where we are told that the work of the Holy City Mount Zion, shall **BEGIN** at the Temple Lot, in the same way that "Repentance and remission of sins should be preached among all nations **BEGINNING** at Jerusalem" because the Prophet Joel says that "**DELIVERANCE** shall be in Jerusalem **AND** Mount Zion and with the Remnant whom the Lord shall call." Joel 2:32. Jerusalem is rapidly becoming, a "town without walls, for the men and cattle therein." "The former and latter rains have returned," with the coming of the angel's message. It is even rumored that the blueprints for the restoring of the temple there are already drawn. Be this true or false I know not, but at any rate, the hour has struck. The command to build the temple has been given. Shall we as faithful servants obey the call, and begin the work of preparation of Mount Zion for the coming of our Lord that deliverance may be there? Yea, verily! May God grant us the faith and strength to carry on.

Send us a subscription to the Advocate. Thank you.

THE HARVEST FIELDS ARE WHITE

The Times of the Gentiles, foretold by the Prophets, are hastening to their close.

Now the eastern sky is radiant with the light of the Day Star, proclaiming the Advent of Earth's rightful Priest and King.

Though gross darkness covers the face of the earth, mankind, groping and confused, is beginning to dimly realize and understand from whence has come the pain, misery, bloodshed and woe, which has strewn with wreckage the wake of Time's swift flight.

The Adversary, flushed and intoxicated with the apparent success of his efforts to retard and frustrate the advance of the Kingdom of Righteousness, madly drives the Apocalyptic Four-horsemen into the conflict which spells his doom.

Hungry souls are reaching up their hands to God; souls for whom Christ died.

The ears of God have heard their pleading cry, and in His great love and pity, He has again restored the Church of Christ, appointed and chosen to carry the Manna of Heaven unto them.

Truly, we have a sacred task and our hearts swell with gratitude as we see the response. A fire of consecrated zeal has been kindled on the Altar of each local Church of Christ, and the incense of fragrant sacrifice, acceptable and well pleasing, is ascending up to our Father.

Those who have been wounded and bruised in the houses of their friends are being healed, and are finding peace and joy unspeakable.

The Angel's Message is being sounded anew, with all of its original power and effect on the lives of men.

Yes, the sifting time is here, and THE CREAM is being transferred into clean vessels.

Let us forever cease to delve into the muck of unfortunate mistakes and unfragrant failures made in the past. Our feet have been led into the old, old paths; now the voice of God calls us anew to tread upward toward the sunlit summit of Zion's Hill.

To us has been committed the greatest affirmative message ever given to humanity. Let us be faithful to it, ceasing to carp and rail at the blind and oppressive leaders of Latter-day Israel. In due time, their folly shall be made manifest and their shackles broken. Ours is the God appointed task of teaching the truth of the gospel, and Christ will continue to glorify His church and body, with fruit and increase.

Upon us has been placed the trust of building the Temple of God on the Temple Lot located by Divine wisdom as the Center Place. Herein, Joseph Smith failed and committed a most grievous sin, which brought swift judgment on the church in his day. Let us not be like him.

Each of us may, even now, begin the work of preparation within ourselves, as no unclean desire or impure action can find place within that sacred structure.

Even now, let us submit willingly to the fiery trial that shall purge the dross and bring forth pure gold and silver for an offering unto the Lord, as it is written:

"And I shall bring the third part (a remnant, W. L. G.) through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them; I will say, It is My people; and they shall say, The Lord is my God." Zechariah 13:9.

Soon also shall we see that which was spoken by Haggai, the Prophet: "For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come; and I will fill THIS HOUSE with glory, saith the Lord of hosts.

THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN THE FORMER, saith the Lord of hosts; and in this place I will give peace, saith the Lord of hosts." Haggai 2: 6-9.

Shall we then, who have been chosen, give heed to the doubt and unbelief of some, and receive the rebuke of the Lord as did Israel of old?

"Thus speaketh the Lord of hosts, saying, This people say, The Time is not come, the time that THE LORD'S HOUSE SHALL BE BUILT." Haggai 1:3.

Rather let us be faithful and true, for the time is here.

Arise, and let us build the Temple of God.

Walter L. Gates.

November 7, 1928.

Dear Brother Moler:

It is not often I attempt to write anything for publication, realizing as I do, my lack along these lines; but I have felt for some time that I would like to offer a few lines for the ADVOCATE.

Our group here is not large as to numbers, but very large as to unity, and we have enjoyed the quiet, peaceful touch of the Good Spirit in our gatherings, and each have sensed the need of closer application to the things of God, and also the need of a better acquaintance with the things God has given.

In my three years that have passed into eternity, I did much reading, and have spent many years without even leaving my books except long enough to eat a bite, and in that study I gained what I deem a keen insight into the gospel system, and I feel that I can say as Paul did, "I learned not this gospel of man." I have had many things made plain to me in a manner that I could hardly explain, but I have received much by the inspiration of God.

I have been able to vision the goal of ideal that has been set for the people for God to reach. I have not been able to reach that high standard yet, but hope to keep forging on till I do attain it.

When the revelation on the building of the tem-

ple came out I, of course, could see but little virtue in it. I, at that time, had not transferred, and had no notion of doing so. The first we heard of the revelation was through the newspapers, and on the Sunday it came out I was preaching in San Francisco. I made mention of the fact that the Church of Christ had received such a message, and said to them that we could not afford to pass it over lightly regardless of what we thought of the church, that everything should be investigated. Time passed and I received a copy of that message. I read and reread, but could not seemingly get myself to accept. I saw good things contained in it. I just decided to let it alone and watch developments. After much prayer and investigation I decided to transfer my membership to Church of Christ, and even then I could not say that I accepted the document. I again took to reading it, and the more I read the more beauty I saw in it; since that time I have preached on it with excellent liberty and have been able to show to the group here the beauty of the message. I am not going to quote much from it, but will call attention to some paragraphs, and possibly quote some.

Paragraph Three. "Remember Satan, in times past, has led men away from the teaching of Christ and His Church." I wonder if that is not true, and I wonder if the things mentioned in that paragraph as being the means of leading men astray is not true of the church during all dispensations, surely there have been many evidences of it during the years. Many have fallen as a result of "pride," "love of praise," "adultery." Does it cast any reflection on the person that has not been led away?

I like the spirit of the message and will just quote a portion of it at least, "Do not be harsh with your brethren who also believe in the coming of Christ and the building of the temple, and if you will present your message in love you will win your brethren."

I am wondering how closely that counsel is being adhered to, and if it would not be better for us to preach an affirmative message and leave the matter of differences completely out. In my presentation of the gospel through the years of my ministry I have endeavored to get the other fellow's view point, realizing that mostly everyone loves their church and do not like to have things said against it. Is it not possible to affirm the gospel in all its beauty stripped of all the additions, or invasions of men, and make the gospel look so much better without them that it will be most desirable and attractive. Comparisons might be used without in any way antagonizing those of the various factions of the great restoration.

I wish to refer now to the priesthood of the church on the temple lot March 11, 1919 contained in the Sermon Tract of Brother Wheaton. I quote from the first paragraph, "Ye shall lay aside all contention with your brethren of the different branches of MY CHURCH, for in the day that I shall come to my temple I will perfect them in theory, and in doctrine, and in all things pertaining to my church." I like the tone of that

message, and I wonder if it would not be wise to just determine what "contention" really is in that case. I may be wrong, but it seems to me that constantly calling attention to the defects in the other fellow does not strengthen one's own cause. I think then as a church instead of pointing out the defects of the Reorganization we were to go ahead and point out the plan as laid down by the Master we would be following more closely to the spirit as well as the letter of the council given in both of these revelations. and at the same time make the defects in the other so glaring that we would not have to call attention to them.

It will be because of the love we manifest towards our brethren of the different factions that they will be attracted towards us, coupled with our own righteousness and high standards.

I have absolutely no use for the departures that have crept into the church of my youth and to which I have given the best years of my life, or could I endorse in the least those things recently introduced, yet I am not inclined to condemn my brother because he seemingly bows down to them without possibly knowing just how to do other wise. Thousands may be just like I was, prejudiced against everything outside of that particular church, spending a lifetime in it and believing it to be the church of God, and not being able to understand why they should be cast off. Everyone does not receive direct evidence or light on these matters, and in their anxiety to do right they just do opposite. God in no way condemns them in the two revelations referred to in this effort, and why should I. Love is the great magnet that will draw men, and even though we may not succeed in drawing rapidly, yet I am firmly convinced that time will be the great factor coupled with our kindly efforts that will draw. I am convinced that the people of God should be different from all other people, their standards should be higher, their ideals so far above the rest of the world, that by a consistent endeavor on their part to live them, that people will be compelled to take notice. I believe we must draw away from the world, and partake of none of the allurements offered. I believe it to be good advice contained in paragraph 16 of temple revelation "Work while you can, and save while you can, that each may have their home and the soil to grow food for their families, that none may suffer. Follow not after the craze of the world, for the Lord wants a holy people." I think if the money spent on shows and other things that are of no worth were laid aside for the work of the Lord, or for the time of stress that will surely come we would be much better off. Can a "holy people" partake of unholy things and still keep holy? This has become rambling and lengthy, so I better sign off.

May God help us to learn more clearly his ways is my earnest desire and prayer.

Alm. F. Anderson.

The Advocate is your paper. By helping the Advocate you help yourself.

Caseyville, Nov. 4th, 1928.

Dear Editor and Brother:

Being isolated and no one to talk to I felt a little downcast. My reason in being so, I had been reading the **Torch of Truth** and **Zion's Advocate**, and seeing the predicament our elders are in with closed doors, and not accepting their literature, I felt sore at heart knowing many of us paid to help build the same, and yet claim to preach the same gospel. For my ownself I have prayed earnestly in behalf of all the saints far and near to be humble and prayerful and ask God in the name of Jesus Christ for aid and assistance to lead them in God's appointed way. I have been taught His gospel from my childhood by my parents. I have received many blessings while in the Reorganized Church both my prayers and administering to others which can be testified to by others. But after all I can say: I can pull stakes any time when things are not accepted as the Bible and Book of Mormon teaches. Many things are done today which are not acceptable with God. For instance take the college. It was built and engraved on stone block, non-sectarian. But things have changed, it's filled up with what-not.

I have visited the Utah Mormon Conference at St. Louis on Page avenue and the president of the conference was very courteous and wanted to know if I was a member. I told him no, but I had been baptized by Parley P. Pratt. But when polygamy was found out and the Reorganized Church established my parents accepted it. He asked me what I thought of the Utah church. I told him what I thought of it. I said, in time, when the older ones passed away, that the younger generations will see their folly. They would be like the Lamanites, throw down their arms and bury them and join the Nephites. I do believe that many will return.

When I went to bed I prayed earnestly for all saints that had the evidence of this gospel that my prayers may be answered, that they would have evidence that the Church of Christ was the acceptable church with twelve apostles, seventy and elders and when I laid down it seemed my room lighted up like a sheet against the ceiling and presented to me this is just the way they will come with one heart and mind and build the temple. Now beloved saints be one. Be humble, have love and charity and we are not aware how much blessings in store for us. It showed faith, repentance, love and baptism, and my feelings were such that the word love could not be defined enough for it was feeling I have not language to express.

Now, Brother Moler, if what I have written is worthy in your **Advocate**, all is well.

From your old brother,

Morgan D. Lewis,
Caseyville, Ill.

Member of Holden Branch, Mo.

FROM JOHN J. SNYDER

Dear Brother Moler:

I am enclosing a copy of the latter part of an article I sent Brother T. W. Williams requesting

its publication in *The Messenger*; but he has not seen fit to publish it, but did publish the first part of same in the June number. Will you please insert this latter part of the article in **The Advocate**?

Dear Brother Williams:

Since sending you the article yesterday that I asked you to publish in *The Messenger*, I have been reading again some of your articles in the April *Messenger*; and there is something you say on page 55 which I feel should be answered; for dear Brother, I see that you have not the correct understanding of the same. You say, in speaking of the "seer stone," "Why was a hat necessary in which to put the stone? And why did Joseph have to look into a stone to translate plates which were somewhere else?" Allow me to answer as follows:

We read in Alma 37:23 as follows: "And the Lord said, I will prepare unto my servant Gazelem a stone, which shall shine forth in darkness unto light." Should we, poor, insignificant men, object to and question why God chooses to adopt this means or that means to reveal things to mankind? God forbid that I should question why He prepared for His servant Gazelem a stone that had to be in a dark place in order to shine forth the light; or why the same was true of the stone used by Joseph, and which Brother David refers to in his book.

You ask, "Where did Joseph get this stone?" David Whitmer told me that the heavenly messenger who was overseeing the work of bringing forth the Book of Mormon gave this stone to Joseph, after the Interpreters were taken from him, telling him how it had to be used; placed in a hat to exclude the light. As to your other question, "What need was there to dig up the plates at all if, as Lucy Smith and Oliver Cowdery both testify, they were not to be used in the translation, the prophet looking into a stone placed in a hat away from the plates?" Again I say, are we going to find fault with and object to God's manner of doing things?

While we have this subject of the Urim and Thummim or Interpreters under consideration, I think it might be well to mention some things here because of misunderstandings I have found existing among believers in the Book of Mormon regarding the translation of that book. The words Urim and Thummim do not appear in the Book of Mormon, it being called "Interpreters." We find from the book that it may consist of one stone or two stones. Alma 37:23 speaks of it as one stone. As to the Urim and Thummim or Interpreters consisting of two stones, see Mosiah 28:13; Ether 3:23-24; Ether 4:5-6. Joseph translated the plates that were not sealed by means of the stone, as David Whitmer says (David being an eye witness to the translation of most of it, as he states in his book), but the books that were sealed and translated, and are yet to come forth and be translated ("magnified to the eyes of men," as it says in Ether 3:22-24), will be translated by means of two stones; as you will find by reading the references I have given. All

of the references are to the edition of The Nephite Record, book we had printed in 1899, which is chaptered and versed like the Salt Lake edition of the Book of Mormon. I would have given the references to the Authorized Edition, but I have not a copy of it just now; loaned it out.

Your brother,
John J. Snyder.

407 So. Main, Delavan, Wis.,
June 25th, 1928.

Editor Advocate.

Dear Brother Moler:

I am enclosing a little manuscript; thought possibly you could use in Advocate.

Things are moving along fine here. Brother B. C. Flint preached for us at the church June 3rd. Had saints from Milwaukee, Madison, DeKalb, Evansville, Lake Geneva, and about fifteen of the Strang people from Burlington, Wis. We have the innovators guessing these days. On Sept. 7th, 1927 eleven of us asked for our letters of withdrawal from the Reorganization. After months of waiting and urging them to grant us release they finally appointed a court, 12 miles away from the church building, May 25th, on Friday and at 2 p. m. We had asked for an open court to be held **in the church building** and we be furnished a copy of findings of said court. When they appointed it way out there we paid no attention to them, but wrote a long letter to Lester Wildermuth, one of the court and told him we were surprised he would act on a court of that nature so far away when he must know we had informed E. J. Lenox, the Dist. President, also Elbert A. Smith and a notice in the **Torch of Truth** of our demand for an **open** court to be held in the church. It is now one month since that court convened and we have not heard one word from them.

Brother Addiethe, Pres. Priest here received no notice of the sitting of this court until May the 24th, one day before it convened. We are wondering how it is in other places—if they are held off from getting an honorable release like we are here in Delavan, Wisconsin? Things are surely going badly with the Reorganization, but it is not going to get them anywhere by using the methods they have here.

May the Lord bless you and your work.

Sincerely your brother,
F. M. Ball.

Collins, Mo., Aug. 27, 1928.

Editor Zion's Advocate:

It is with a degree of happiness that I can write in regard to the mercies of God, extended to me through the heart-rending trials of finding ourselves in a church so far from what we were converted to thirty years ago. We have always lived as the elders chose to come by and hold meetings in the country away from church privileges only from a few nights to three weeks time, staying with us and a few other scattered saints preaching at different school houses. Of course in those days the elders came by train. Then it was up

to we saints to get them to the different school houses. Now we were glad to care for those elders donate to their needs and so anxious to help in every way we could in order that our neighbors might know of the gospel of Christ and I must say in that day, those missionaries preached the same thing and we were converted to a church of twelve apostles.

Not for years did we hear of the Presidency, his counselors, high priests and such like; of course we took **The Herald, Ensign, Autumn Leaves** and pamphlets. I had a Book of Mormon. I am sorry to say we did not get the Doctrine and Covenants for years. Times were rather hard raising a large family. We thought we could do more good by helping the church than investing more in books as we were told the church taught nothing only what was in harmony with the Bible and Book of Mormon, so we were satisfied with what we were told, believing the Doctrine and Covenants was the same thing as the Book of Commands only of necessity of having later revelations. Six years ago we found it necessary to move to Independence, which of course we thought would be great to be among the church people. But to our horror when we began going to church and right away the fall Conference began (that was another disappointment) for we soon found out Conference was not such a great thing as it appeared to us through the church papers. Finding ourselves in a church with fifteen apostles discrediting the Book of Commandments and different things than we had an understanding of soon took the desire out of us for going to church. But I knew nothing of the church on the Temple Lot so we were hoping things would take a different turn until the 1925 Conference. Then that let me to the bottom of despair. Not knowing what to do, I asked different ones about the Church of Christ but was only told that "we have all that they have so why bother about them?" We, too, had been misinformed about them and the Temple Lot so I could not put much faith there. For some reason we went over there to meetings right away after the 1925 Conference and the first time I went there I received a feeling that I cannot describe, but I told my husband as we went home that for the first time since we had been in Independence I felt like I had been to church and I expected to go more while my relatives warned me not to go, saying, "They'll get you." Now we had always been taught by the Reorganized people to "prove all things," and right now was a good chance to heed the admonition so I kept on going and to my great joy what did I find there? Why the gospel I had been converted to thirty years before. Now I did not hurry right over there at once, for I was sure the Lord would rather I take time to search the Scriptures and prove all things.

I was nearly a year searching from all angles to find out just what the Reorganized Church really was teaching as I must admit I was very blind to some things and I wanted to be more sure what the Church of Christ taught as I surely did not want to go through the same experience again

but in due time in answer to my prayer as to which church was the nearest Christ's, it was made known it was the Church of Christ, and while it was necessary for me to come out from my relatives and take the stand I did, I am made to rejoice for so doing. Also glad we were in Independence long enough to find out these things in place of being out here in the country depending on the Herald for the true facts. And by the way I think it a wonderful way, the way the Herald comes out and tells its readers of the way it really teaches so those old time saints in isolated places will get the real facts from their own church of how they have the Presidency head of the church in place of twelve apostles (floating over the shoulders as they try to make it appear in the Church of Christ).

Really, I can get people to read the Herald with that piece in it (by, I believe, N. P. Hansen) that wouldn't look at **The Advocate** and can convince them from their own church literature the changes made. It seems in more than one way to accomplish His work.

A sister in Christ,
Mrs. Myrtle Martin.

NEW TRACT

64 page tract by the Village Blacksmith, on the **SECOND COMING OF CHRIST**, with the Articles of Faith and Practice in the back, for five cents each, just the thing you have been looking for, to hand to outsiders. Send all orders to Otto Fetting, Box 212, Port Huron, Mich.

NOTICE

Send all your articles for the paper to the editor. Send all monies and subscriptions to the manager, also all orders for tracts, or extra copies of **The Advocate** to

OTTO FETTING, Box 212, Port Huron, Mich.

HELPS AND HINDRANCES

We have in this world two classes of people—those who are trying to spread the gospel, and those who are hindering its advance; or, in other words, doing more harm than good by their thoughtlessness, foolish actions, or lack of wisdom.

There are people who go about looking for religious arguments, watching for an opportunity to get some one in a corner and fill them with scripture, trying their best to knock from under them the very church foundations, which these people have been building their hopes on since childhood, caring very little how they hurt their feelings in this respect. The people to whom they are giving the argument are not always those who are looking for the right church, but if they are, they are apt, after meeting a thoughtless person like this, to say, well, if that's religion, or if religion makes people act in such a manner, why I would rather not have anything to do with it.

These over zealous people are hindering the work to a great extent, as they are spoiling what

might have been good soil under more careful tillage and proper seeding.

If a person came to your home and insisted against your wishes that you take out stock in his firm, and maybe spent hours trying to force you to invest, then became insulting and started to abuse you, what would you think? Any ordinary intelligent person would decide the stock was of little value. A good article will sell on its own merits, and will not have to be forced on the public. This not only applies to business, but can truly be fitted on our religious work. We believe we have the genuine article, why make it cheap and lessen its value by our thoughtlessness. Live a proper sober life—your friends will see there is something different about you, compare with other people. They may question you; when they do, do not start to quote them Bible from Genesis to Revelation; answer what they ask, leave the rest to them. Remember that you do not own the only Bible that is in print; they may have one at home even if it is on the shelf and has not been opened for some time. Never think you are the fountain of all knowledge. Let them take their own time and they will come around all right—remember people who join us after hearing the first sermon seldom amount to very much, they sometimes fade and drop away.

When new members come into our midst do not expect too much from them. If they do something that seems to vex you, remember they are only human beings "like yourself," and have not reached perfection yet.

Remember Christ mingled with the most wicked people, and said He came to save them, not the good folk. It will not hurt us to humble ourselves as He did, instead of putting ourselves on a higher plane.

If we set people a good example by our lives and our actions, they will eventually see eye to eye with us, and adopt our methods. Do not become over zealous; act wisely, and we will soon all be helping instead of hindering the spreading of the work. Which are YOU doing?

Brother Harold Frazer,
Church of Christ, Toronto.

To all lovers and friends of the Advocate. Just to remind you lest you may forget. When you are making out the list of your Christmas presents do not forget the Advocate, for you know the Advocate is poor and is just struggling along to bring to you the tidings of much joy. And like all missionaries it is depending on you for support so let us place the name near the top of the list with the assurance that any amount we may give will be returned to us many times. It is a hard struggle to carry the Advocate and keep it out of debt but many hands make any load light, so let us not forget the Advocate.

Sincerely your brother,

C. A. Spilsbury.

Merry Christmas to all.